



# The Converted Catholic

A MONTHLY MAGAZINE

For the instruction of Protestants regarding Romanism and for the enlightenment and conversion of Roman Catholics to the Evangelical Faith.

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**CHRIST'S MISSION**  
EVANGELICAL—NON-SECTARIAN.

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## CONTENTS

|  | Page |
|--|------|
| The Rev. Albert B. King, D.D., Resolutions.....  | 186  |
| Editorial Notes—Idolatry.....  | 187  |
| "    Correspondence.....   | 189  |
| Roman Catholicism in the Home. By Michael J. F. McCarthy,<br>B.A., T.C.D., Barrister, etc..... | 191  |
| Letter to Cardinal Gibbons, XXVII. By Bishop Manuel Fer-<br>rando, D.D. ....                   | 196  |
| Emigration to the Americas, the Work of the Salesians of Don<br>Bosco .....                    | 202  |
| The Vital Difference Between Romanism and Protestantism.<br>By J. V. B. ....                   | 206  |
| Former Priests. By William B. Fleck.....   | 207  |
| William B. Fleck. Portrait .....   | 208  |
| The Flag of Ulster. By an Ulster Woman.....  | 212  |
| Christ's Mission. By Prof. W. Russell Collins, D.D.....  | 213  |
| Patriotic Services, the Guardians of Liberty.....  | 216  |

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## **THE REV. ALBERT B. KING, D.D.**

### **Resolutions.**

At a recent meeting of the trustees of Christ's Mission the following resolutions, presented by Bishop Rudolph, were unanimously adopted:

"The Rev. Albert B. King, D.D., having several times presented his resignation as a member of the Board of Trustees of Christ's Mission, and we having now the plea of his family physician before us, that Dr. King be relieved of the care and responsibility of this office, be it

*"Resolved*, that we accept the resignation with sincere regret; further, be it

*"Resolved*, that we spread upon our minutes, and that we publish in THE CONVERTED CATHOLIC, an expression of our grateful appreciation of Dr. King's long and faithful services as a member of this Board; for a third of a century he has assisted his co-trustees in maintaining a faithful testimony to the doctrines of free grace, as they are clearly revealed in the infallible Word of Holy Scripture, both in the Sunday services at the Mission Hall and in our monthly magazine.

"We esteem our brother not only for the evangelical character of his faith but as well for his evangelistic spirit; his great love for the erring, especially those resting in a false hope under the shadow of Roman superstition, is worthy of emulation.

"May the light of the everlasting Gospel be increasingly shed abroad in his heart so that the eventide of his life may be radiant with peace and joy in believing; be it

*"Resolved*, as a further evidence of our affectionate regard, that we do hereby elect Dr. King an Honorary Vice-President of this Board."

# The Converted Catholic

"When thou art converted, strengthen thy brethren."—Luke 22: 32.

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Vol. XXXI

JUNE, 1914

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## EDITORIAL NOTES

"God is a Spirit, and they that worship Him must worship Him in spirit and in truth."—John 4: 24.

There is another relic which, also on account of its multiplicity, does not commend itself to the veneration of the faithful. It troubled my own conscience for some time. This consists of the pieces of silver for which Judas betrayed our Lord. Once I counted in Spain alone over 300, and on hearing that in the church of the Visitantine Convent at Aix, in Provence, in the Church of the Annunciation at Florence, besides many other places, including even St. John of the Lateran and the Church of the Holy Cross at Rome, there existed many more as genuine as those in Spain, I could not endure the anguish of doubt into which my mind was plunged. So I went to consult an old father. He, as a man of experience, laughed at my trouble and said, "My son, do not be troubled, the facts are very plain. You know your arithmetic; suppose you go now and work out this problem: Thirty pieces of silver at five per cent., from A. D. 30 to 1892; how much have they gained? Then consider thirty of these authentic relics as capital; the rest are interest; but both capital and interest proceed from the same source and are equally sacred!"

But everything in the way of relics seems to be endowed with this miraculous power of multiplication. For instance, the water pots in which Jesus changed water into wine at Cana; they are at Pisa, Ravenna, Cluny, Antwerp, Salvatierra, Venice, Moscow, Bologna, Tongres, Cologne, Beauvais, Paris, Orleans and several other places. In the last mentioned city they even have the wine, and once a year the priest distributes to the people who bring an offering a small spoonful, saying, "Taste of the wine made by our Lord at the marriage feast," and the wonder is that

the wine never decreases, the cup always remaining full. But, after all, that is not surprising when we consider that there are at least two crucifixes, one at Salvatierra and one at Orange, whose beards grow, and countless paintings which shed tears. And yet for the sake of impartiality we should like to make an allowance for the ignorance and fanaticism of the common people; but how can we do so when we see that the most ridiculous relics are exhibited right there in Rome, and authorized by the genuflexions of popes and cardinals? There the blood of our Lord is shown in the Church of St. Eustasius, and the water and blood that flowed from his pierced side is in the Church of St. John of the Lateran, of the same city, receiving worship of Latria even from popes. We know that the sacred blood is exhibited in the same way, in full vials and cups, as in Rochelle, Mantua, etc., etc. It is in Rome that they exhibit the table of the Last Supper, the Altar of the Presentation, the knife with which the Paschal Lamb was carved, the cup, the dish, the pillar of the flagellation, the cradle, etc., etc. Many of the same relics are in several other places, as is the case with the cup. Now, if any of these relics are genuine, we should naturally suppose that they must be those which are at Rome. Why does not the pope condemn the others as fraudulent? There is only one reason—business.

Yet the author of the *Hierurgia*, as an authority upon the practises of the Church, dares to say that any pastor, in imitation of Hezekiah, who broke the brazen serpent made by Moses to prevent the Hebrews from idolatrously worshiping it, would destroy an image or relic rather than allow it to become an object of idolatry! And any one not acquainted with the actual facts might easily be misled by such a statement into believing that the Church is not responsible for all the materialism, superstition and idolatry which prevail in papal lands.

Much has been published about the multiplicity of relics, but very little is known concerning the cause of this multiplicity. In another issue we shall give the reasons why we hold the Church responsible for this fraud, and how bones of doubtful origin are transformed into the bones of saints, with the patented privilege of performing miracles and wonders.

**Correspondence.**

We receive so many inquiries about subjects of general interest that we have decided to devote a section of the magazine to answering the questions of our readers. In that way, we feel, that the information sought by one may also be of benefit to others. We wish to assure our friends that we greatly appreciate their writing to us upon any particular subject of interest, for in this way we feel sure that we are helping them. Our address during the Summer will be P. O. Box "S," Ponce, P. R. Although away from Christ's Mission for a few months, we shall be glad to keep in touch with the friends of the work.

Question I. *Does the Church of Rome claim the power to inflict the death penalty?*

A friend has written us asking us the above question. He wants some authority in order to be able to answer a Catholic acquaintance who denies that the Church has ever made such a claim. That Catholic friend of yours is either ignorant of the doctrines of his Church or tries to deceive you. In either case he is excommunicated, and the first thing he ought to do is to ask the absolution of the pope. I say, in either case, because only invincible ignorance excuses sin. If he does not know what he is talking about he ought to ask the priest to instruct him. And yet, even then he cannot discuss religion without special permission. In the second case, even for the purpose of a pious deception for the benefit of the Church, in this particular matter, he is not exempt from excommunication. As to authority, we do not know of any canonist or theologian who would dare to question the authority that the Church claims to inflict corporal punishment and even death. The Church maintains that every perfect society has the right to make laws and establish punishments, even the death penalty, *pro bono communis*. The Church claims that she is a perfect society, therefore she has the right to inflict corporal punishments, even death. Cardinal Vives, in his *Juris Canonici*, page 309, says: "*Ecclesia habet potestatem infligendi poenas non solum spirituales, sed etiam temporales; quia est societas visibilis et perfectissima. Unde Pius IX (Syllab.) sequentem damnavit propositionem. . . . Ecclesiae jus non competit violatores legum suarum poenis tem-*

*poralibus coercendi."* The Church has power to inflict not only spiritual punishments but even temporal, because she is a visible and most perfect society. Therefore Pius IX, in the Syllabus, has condemned the following proposition: "The Church has not right to inflict temporal punishment upon the violators of its laws." We refer also to De Lucca, which is the text-book in the Apostolic Seminary at Rome, but his argument is so long that he takes several pages in fine print (from page 93 to 189).

Question II. *Does the Church teach that heretics ought to be punished with death?*

Certainly she does. And the pope, even Leo XIII, in nearly all his bulls lamented that the loss of the power of the Church to repress her dissenters is the only cause why so many have deserted her. The Church knows that excommunications have not the effect of *auto da fe*. Every one who knows history knows also that the Inquisition was established solely for the suppression of heresy. The Church has never ceased to teach that the recalcitrant heretic deserves death. While all the theologians agree on this, their arguments differ somewhat. While one argues that if, *pro bono communis*, any government can lawfully inflict the death penalty against the transgressors, much more the Church because of her divine mission. Others argue that the condemned in hell suffer according to the gravity of their sins, and as there is no sin compared to the sin of heresy, much more if the individual has been the cause of the perdition of others. To kill him is charity, as thereby he avoids the penalty of eternal punishment. It was these teachings which compelled even mothers to denounce their sons, and to influence the inquisitors to accelerate the death of their son or daughter.

St. Francis in his rule, while he recommends that the superiors have mercy on the monk who has sinned against the vow of chastity, says that if there be a monk who is a heretic all the monks are obliged to denounce him to the superior, and the superior shall put him in jail and shall send him guarded by other monks, so that he cannot escape, to the general, and the general shall take care of him, etc. The Church teaches that heretics who are contumacious ought to die to prevent others from following their example.

**ROMAN CATHOLICISM IN THE HOME.****An Irishman's Warning to Britain.**

BY MICHAEL J. F. M'CARTHY, B.A., T.C.D., BARRISTER-AT-LAW.

Author of "Priests and People in Ireland," "Five Years in Ireland," "Gallowglass," "Rome in Ireland," etc.

"Let them learn first to show piety at home."—1 Tim. 5: 4.

As I write on this topic of Roman Catholicism in the Home, I ask the reader to imagine what Great Britain would sink to if the Ritualists had their way and Romanism or Anglo-Romanism were to become once more the dominant religion here.

I notice that Father Bernard Vaughan has been preaching in Worthing recently, and, as usual, he used some catch-words which have attracted the attention of the newspapers. Among other things, he described the High Church Anglicans as "Protestant Clergy decked out in Catholic millinery and decorations," and said that "they were as little like the real thing as Madame Tussaud's waxworks were like the persons they represented."

I wish it were a fact that the Church of England Ritualists were a mere collection of helpless waxworks. Father Vaughan should be an authority on waxwork and plaster figures, seeing that his churches everywhere are so full of them, but I think in this case he is either inaccurate or anxious to minimize the assistance given to him by his allies. The expressed opinion of a Jesuit is not always an index to his thoughts; and Father Vaughan's opinion certainly differs from that of Father Benson, who recently said at Hampstead that the High Church Anglicans "were worthy of the greatest respect because they were doing a work for the Church of Rome which Romanists themselves could not do."

Waxwork figures have done a great deal of mischief in the world. They do harm in the churches of Father Vaughan and Father Benson by encouraging idolatry among the people. And even if the Anglican Ritualists be only waxwork figures, as compared with such a full-blooded Roman as Father Vaughan, they do a great deal of harm by keeping men of living Christian faith out of the benefices of the Church of England.

I earnestly ask you to consider quietly with me the question: What would Englishmen get from Roman Catholicism from the



cradle to the grave, as compared with what they get and have got from Protestantism? I think I may say without egotism that I can speak with knowledge on that subject. It is not a knowledge to congratulate oneself upon, but on the contrary to regret; and I hope the Englishmen and Englishwomen of the coming generation may be spared from the calamity of acquiring that knowledge. I unhappily speak as one born and bred in the Church of Rome, and for forty years a member of its communion—one whose blood relatives on father's and mother's side belong to that Church and no other, and who has not a single Protestant relative.

Furthermore, I belong to the one country in the world where Roman Catholicism at the present day can be most profitably studied, for Ireland is the motherland of all English-speaking Roman Catholicism. If Romanism be strong in Great Britain, in Canada, in Australia and in the United States of America, whence did it acquire its strength but from Ireland—from the Irish emigrants who have been settling in all those lands for the last sixty years?

And first, what does the child get from Roman Catholicism as compared with what the Protestant child gets from Protestantism? From the moment it begins to notice, the Roman Catholic child is frightened by threats of the punishment in the life to come. The Roman Catholic is from infancy a frightened human being. Hell and purgatory are most realistically depicted for the children by the nuns and monks, and in numerous books written for the purpose. I remember two small books on this topic which I was given to read by the Christian brothers when I was a child, and which made me very nervous indeed.

One was called "Hell Open to Christians," and the other "Think Well On It"—both portraying the sufferings of the damned or the suffering souls in purgatory, the intensity of the flames and the ferocity of the demons. I made inquiries recently at a Roman Catholic book repository and was informed that these little books still had a large sale.

The moment at which I and many other boys were recommended to read these books was when we were preparing for our first confessions, that is, when we were about seven or eight years of age. The object was to show us the risk we ran if we



made a bad confession, that is, if we omitted to tell any of our sins to the priest. That is the great goal set before the Roman Catholic child—to make a good confession. The child gets no Scriptural teaching, never sees a Bible, even in the hands of the priests and monks. It has no conception of God beyond what it gets from the catechism prepared by the Church. It learns four prayers, which are its religious stock in trade, all through life—the Lord's Prayer, the Hail Mary, the Apostles' Creed and the Confiteor, or I Confess. It also learns the Acts of Faith, Hope and Charity, but these are rarely remembered after school-days. It also learns an Act of Contrition, which has to be made, as well as the *I Confess*, whenever one goes to confession.

It learns a number of superstitious legends and stories of so-called saints and is taught to pray to those saints. As for Jesus, our Saviour, He is known to the children either as an interesting precocious child, or as a blood-stained and ghastly figure on the cross—such as you may see on the gigantic crucifix in the Roman Catholic Cathedral in Westminster.

The wisdom of the Bible and the Divine insight which it gives into the character of man are unknown to the Roman Catholic child as they were unknown to his parents. That is the capital loss which the pro-Romanists must be prepared to inflict on the children of England, if they have their way. As one who never read the Bible, except an isolated text at intermittent intervals, until his thirty-fifth year, I feel bound to say that the deprivation of the Bible was the greatest loss inflicted on me by the Roman Church. Speaking now with some experience of the world, I venture to say this, that if I were to estimate the value of the Bible solely as an instructor in the countless intricacies of human character, and if it were a question whether the Bible should be preserved and all the rest of printed literature destroyed, or whether the Bible should be destroyed and the rest of printed literature preserved, I would give my vote for keeping the Bible and letting all the rest go.

The child that starts life with a knowledge of the Bible is well educated. The child who starts without the Bible and grows to manhood without reading it, will find it almost impossible to read it afterward; and it is only one Roman Catholic out

of ten thousand who ever finds out his way to its perusal in after life, owing to being deprived of it in childhood. The child who starts, then, without the Bible rarely becomes a solidly sensible man or a sound reasoner, though he may acquire a smattering of learning and even pass competitive examinations.

It appears to me, then, that the root-difference between the Roman Catholic and the Protestant is that the Romanist is a Scriptureless man and the Protestant a Scriptural man. If, then, the pro-Romanists have their way, they will take from England the Bible on which her sons and daughters have been grounded since the days of Edward VI and Queen Elizabeth. They will take from the children the Divine Christ of the Bible and give in return, what?—the priest with his confession-box. The fearless and sensible children of England will become like the frightened and unreasoning children of Ireland, or southern Italy and Sicily; having no sure knowledge of Christ; a prey to ghastly fears and superstitions; the makings of frightened and irrational men and women.

The Roman Catholic child, after going to confession for some time, is prepared for first communion by a further study of the catechism, learning by rote definitions of a number of unintelligible dogmas. He has to make a general confession before communion; that is, not only confessing those sins committed since his last confession, but all which he had forgotten to tell, but since remembered, in previous confessions. If he deliberately omitted to tell one of those sins called mortal in any of his previous confessions, that confession was bad, and became in itself a heinous mortal sin, for which, if he had died in the interval, he would have gone straight to hell, and to a particularly hot part of hell too! And all the confessions made after that confession, if it was for a hundred years, would be bad too, until he confessed that he had concealed a sin from the priest.

Sometimes a little boy will conceal an act which he knows to be a sin, out of sheer fear and shame of acknowledging it specifically to another. Then he becomes a vagabond in his own mind. The longer he puts off telling it, the more impossible it becomes, each subsequent confession making another sin which he is afraid to acknowledge to the priest. In this way a child.

who may have nothing at all bad in him beyond the fleshly failings common to humanity, becomes convinced that he is a really bad character, and thinks that one sin more or less, or a score of sins more or less, can make no difference in his condition.

Then take the case of the boy who confesses his sins of thought and deed. The mere fact of going over each thought and act, especially of a sensual nature such as the young are prone to, makes him sin again in the same way. He is led by the study of the sin to attach an undue importance to it; he finds an increased pleasure in it because it is forbidden fruit. He finds he can get forgiven for the sin by performing a penance of three or four *Hail Marys* a day for a week. In this way the peculiar sins of boys are encouraged, and they make the fatal mistake of imagining that all the consequences of the sin are obliterated by the absolution of the priest, ignorant of the abiding damage done to health and character.

As all sins are considered a matter exclusively for confession, and as it is forbidden to speak of what is told in confession, the Roman Catholic boy is deprived of advice from his parents or friends; his character is destroyed; and, next to the deprivation of the Bible, I think this practise of secret confession, which alienates the child and parent, is the most fruitful cause of the failure of Roman Catholics, as compared with Protestants. It makes the Roman Catholic boy sheepish and shamefaced, and secretive and cowardly, and wanting in reasoning power, and subject to fits of violent passion, followed by equally violent fits of remorse. It eats away the minds of the girls, making the really virtuous girls a prey to scruples, depriving them of all courage and making them very helpless in the battle of life.

This is what you would get here in England if the pro-Romanists had their way—the secret confessional; cowardly, spirit-broken children, instead of the brave, sensible and reasonable little men and women, between four and fourteen years of age, who are the chief glory of Protestant England, and between whom and their parents no priest stands with his separate accounts in sin for parent and child.

(To be Continued.)

"I enjoy my magazine, THE CONVERTED CATHOLIC, more than any other."—Subscriber.

**LETTER TO CARDINAL GIBBONS**

## XXVII.

Dear Cardinal:

In our last letter we have seen with how great respect your historians regarded Formosus and the popes who were friendly to him. Cardinal Bellarmine himself, speaking of the corruption of the Apostolic See of the ninth and tenth centuries, adds, "But the Church was comforted by such holy men as Stephen VI, Romanus, Theodore II, John IX, Benedict IV and Leo V," all of whom supported Formosus and condemned the conduct of his enemies.

But let us see what the historians have to say about John VIII, Stephen VII, Christopher and Sergius III. Let us begin with John VIII, who first excommunicated Formosus. There is no historian, worthy of the name, who dares openly to vindicate this pope of the wretched moral character with which he was painted by his contemporaries. Modern historians have adopted the policy of silence with regard to everything damaging to the reputation of the popes, and in many cases have added, without any authority for it, things that would exonerate them, or, at least, palliate their offenses. But with regard to John VIII, not one can deny that he was a man of such pride and selfishness that he respected neither religion nor justice. He seemed to believe that heaven and earth were bound to bow at his feet. Utterly disregarding human rights, he made every one who did not yield to his caprice the victim of his wrath, and a more unjust use of excommunications and anathemas we have never seen exercised by any other pope. Almost his first act as a pope was a criminal act of injustice and partiality in bestowing the imperial crown upon Charles the Fat, who, having accepted so questionable a gift, could not be expected to have any scruples with regard to fulfilling the wishes and caprices of the giver. Neither dogma nor canon commanded this pope's respect. Photius, who had been the perpetual scandal of the Church on account of his recalcitrant heresy, and who was deposed and excommunicated by John's predecessors, was restored by him for the sake of gaining the favor of Basil. The following decree, issued by him, could hardly be framed in language more damag-

ing to his predecessors: "We received him (Photius) as bishop, a brother and colleague . . . we relieve him from all the censures pronounced against him, as well as the prelates, clerks and laymen who were under the same censures. We erase the acts of our predecessors, by virtue of the authority given us by Jesus Christ in the person of the prince of the apostles. Besides, we declare that the legates of Adrian subscribed to the proceedings of the council which condemned Photius, only out of complaisance for this hypocritical pope and not in obedience to the commands of justice." A council at which 400 bishops were present, together with the legates of Rome, anathematized the memory of the Popes Nicholas I and Adrian II.

John's fear of the Saracens made him beg assistance of any one who was willing to obey his summons, and caused him to authorize crimes inconsistent with his dignity, and to excommunicate the bishops and priests who protested against the impositions of despotic rulers. Sergius, the duke of Naples, had a secret alliance with the Saracens, and his own brother, the bishop of Naples, imprisoned him and sent him blinded to Rome. The pope, in ordering his execution, gave the dukedom to the fratricide bishop and commended him because he had overthrown this "new Holofernes," and had not spared his own flesh and blood, for the sake of the Church's honor. "The holy Father," says Cormenin, "was so governed by fear of the Arabs that he even sacrificed the interests of religion in all measures which appeared favorable to his design of expelling them from Italy. Thus, after having approved the nomination of Lardulph, bishop of Capua, who had been canonically chosen by the people, he retracted his first decision and took the part of Pandenulph, a married layman, brother of the Governor of that city, who was desirous of obtaining the episcopal see. In vain did Leo, bishop of Theana, and Berthier, abbot of Monte Cassino, go to the pope to beseech him not to confirm such an act of injustice, representing to him that this scandalous ordination would cause great trouble in Capua and that the fire of sedition, once lighted in that city, would extend rapidly to Rome. All the remonstrances of the bishops were useless. John permitted and confirmed the ordination of Pandenulph on condition that the Governor should

declare war on the Saracens." (History of the Popes, vol. III, page 265.) A similar case occurred in the see of Geneva. "The emperor had designated to govern this diocese a clergyman named Optandus, but Otram, archbishop of Vienna and the subject of King Boson, refused to consecrate the new prelate, who had neither been baptized nor ordained in that church in accordance with the rules established by the canons, and he consecrated a new bishop to govern the faithful of Geneva. John, informed by Charles the Fat of the resistance of Otram, wrote to that archbishop, commanding him, under penalty of excommunication, to approve of Optandus." (Ib., page 266.) . . . "The pope appointed Ansegis, archbishop of Sens, primate of the French Church and apostolic vicar, whose right and duty it was to convoke synods, to make known papal instructions to other bishops, and to report ecclesiastical causes to Rome. It was to no purpose that the bishops generally, and Hincmar in particular, protested against this appointment as an invasion of the rights of metropolitans.

"Hincmar, seizing this opportunity, wrote his *De jure metropolitanorum*, a treatise that most perfectly characterizes the position and tendency of this Bossuet of the ninth century." (Alzog, vol. II, page 286.) But one of the most remarkable things about John VIII is that he finally fell into the very evil which he had tried even by criminal means to prevent. Every one who was suspected of alliance with the Saracens incurred the indignation of this pope, who, by means of excommunications, anathemas and intrigues, sought at least to defame them, whenever they succeeded in evading his murderous designs upon their lives. Yet he himself, at the death of Charles, made the Church tributary to the Saracens by an annual payment of 25,000 marks gold, to purchase their aid against the Christian rulers who had turned against him. No wonder that Cardinal Baronius, after indulging himself in debasing epithets against this *respectable pope*, exclaims indignantly, "The Church at that time was governed by a woman!" (Artaud, page 229.)

With regard to John's morality we have only to say that more than one writer has attributed to him all the sins referred to by St. Paul in the first chapter of his Epistle to the Romans, a fact

which does not appear strange to us, as we know that the same might be applied to the papal court of to-day. Authors such as Artaud do not give the cause of the death of John, but according to the honest Cormenin, whose books are allowed to be read only by special permission, "the annals of the abbey of Fulda relate that this pope was poisoned by the relatives of a Roman lady . . . but the conspirators, seeing that the poison did not act with sufficient energy, penetrated into his apartments during the night and broke in his head by blows with a hammer." "A death worthy of this execrable pontiff," adds Cardinal Baronius. (Corm., page 266.)

The next enemy of Formosus was Stephen VII. As John VIII had persecuted him in life, so Stephen did in death, by causing his body to be exhumed, given a horrible mock trial followed by excommunication, and the most infamous degradation and mutilation, as has already been related. This fact cannot be denied by any historian. Even modern authors like Alzog are obliged to confess that Stephen "yielded to the impulse of hatred." But Cormenin declares that this action was entirely consistent with Stephen's character and his whole life. He tells us that Stephen was "the most adroit and corrupt of the claimants" of the papal throne, "and in the whole course of his reign he showed himself to be debauched, vindictive and cruel." Few historians deny that Boniface VI was poisoned by Stephen, though Baronius claims that he died of gout. Cormenin in this connection gives us a vivid and appalling picture of the blasphemous presumption and unscrupulousness of Stephen, which, although it is no doubt familiar to you, Cardinal, is carefully kept out of the hands of every one who might be enlightened thereby. In giving your invitation to read the history of your Church, it is doubtless to be concluded that you had neither Cormenin, nor any other honest historian, in mind.

I will quote the paragraphs of this fearless truth-teller in full, for the benefit of those who have been fed only upon your sweetened and diluted Church history.

"Be the cause of his death (Boniface VI) what it might, after a reign of fifteen days, he left the holy see to a priest (Stephen VII), who was worthy to cover his head with the dishonored tiara of the pontiffs of Rome.



"This prince will call himself the prince of princes, the lord of lords, the king of bishops, the judge of all mortals. His flatterers will maintain that, by virtue of the plenitude of his power, he can change the nature of things, make right wrong, wrong right, under the pretext that he is above and beyond the right, because he is the cause of causes. They will affirm that we cannot seek for the origin of his power, maintaining that it is absurd to wish to assign a cause to the first cause, and that no one, without being heretical and damned, can say to him, 'Why do you so?'"

"The courtiers and flatterers of this priest will push their baseness so far as to proclaim that his will and his caprices are in the place of laws; that all mortals should bend in the dust, humiliate themselves before him and blindly obey whatever he commands. They will even establish *as a principle and article of faith that the pope is infallible*, that he can neither sin nor be deceived, that all which is done in his name emanates from the will of God, that his orders should be considered as the order of the Divinity, whose place he holds upon earth, and finally, *that he is God Himself.*" (Corm., page 273.)

Cardinal Baronius, the defender of the infallibility of the holy see, "by one of those contradictions of which he offers us so many examples," attempts to exonerate Stephen by saying that his trial and condemnation of Formosus was "not contrary to the Christian faith, nor heterodox"; but the venerable Crantz testifies, in the most energetic terms, his indignation against the adorer of the popes. "How does Baronius dare to sustain an action so horrible and so execrable as an emanation from an infallible being? Is it possible that the Holy Spirit, the Spirit of Truth, could animate the sacrilegious pontiffs that governed Rome—those infamous priests, who were drunkards mad men, furious, robbers and murderers? No; it is repugnant to the reason of man to believe that God could have chosen as His representatives in this world monsters who dishonor humanity."

Cormenin further informs us that Stephen was "so ignorant that he scarcely knew how to sign his name; he was ignorant of even the first elements of religion, and his depravity was pushed to such an excess that he even surpassed John VIII in his monstrous debaucheries."

But Stephen's career was brought to a violent end. He was plunged into prison by his opponents and "strangled with the shreds of his dalmatics."

Even Baronius, advocate of the popes, draws a dark picture of the condition of the Church at that time. "Never," says he, "had divisions, civil wars, the persecutions of pagans, heretics and schismatics caused it to suffer so much as the monsters who installed themselves on the throne of Christ by simony and murder. . . . Christ was then assuredly sleeping a profound sleep in the bottom of His vessel, while the winds buffeted it on all sides and covered it with the waves of the sea. And, what was more unfortunate still, the disciples of the Lord slept more profoundly than He, and would not awaken Him either by their cries or their clamors. Thus the tempest of abomination fastened itself on the Church and offered to the inspection of men the most horrid spectacle. The canons of the councils, the creed of the apostles, the faith of Nice, the old traditions, the sacred rites, were buried in the abyss of oblivion, and the most unbri-dled dissoluteness, ferocious despotism and insatiable ambition usurped their place. Who could call legitimate pontiffs the intruders who seated themselves on the chair of the apostles, and what must have been the cardinals selected by such monsters?" (Corm., pages 274-275.)

Further comment is unnecessary when the defender of the papacy is driven to the use of such language. Truly, if Baronius calls them "monsters," none of the popes of this period could be termed "very respectable." If any are removed from the list of popes for that reason, why not remove them all? Why strive any longer to sustain the false and baseless claims of apostolic succession and infallibility, the very thought of which is horrible, in connection with those prodigies of evil who anathematized their rivals in the name of the holy Christ?

MANUEL FERRANDO.

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"I give the magazine away every month where I think it will do good. It is a grand magazine. The new editor is doing a grand work—a worthy successor of James A. O'Connor."—A Business Man.

## EMIGRATION TO THE AMERICAS

*The Work of the Salesians of Don Bosco*

The following extracts are from an article appearing in the magazine called "Rome"—"a weekly record of everything worth knowing about the Eternal City." "Rome" is a Roman Catholic publication and is the official chronicle of the proceedings of the Vatican and the Roman hierarchy. It is published in the City of Rome, Italy, every Saturday, printed in English, and while it speaks authoritatively for the Vatican, it certainly does *not* "record" everything worth knowing about the Eternal City.

We republish these extracts to inform our readers of the efforts of the Roman propaganda. They should give both warning and instruction to Protestants and should energize our zeal in resisting Roman aggression.—C.

On Thursday in the Great Hall of the Cancelleria the Very Rev. T. Trione of the Salesians of Don Bosco gave an address on "Salesian Emigration to the Americas."

Among those present were cardinals and many other dignitaries. The lecturer spoke as follows:

. . . To-day emigration, temporary or permanent, has undergone a growth and development so extraordinary that it deserves to be studied. The figures of emigration from the great European nations are remarkable; those of Italy alone amount to a million.

The Church is always watchful and provident; when it sees a fact it studies its proportions and consequences. It foresees the needs, religious, moral and material, of such numbers of emigrants and brings all its care to their aid. The bishops of the dioceses whence they come and where they arrive take thought at once, and among their names there is one which shines out with prominence, that of the deeply lamented Mgr. Scalabrini of Piacenza, who did for emigrants who crossed the ocean what Mgr. Bonomelli of Cremona has done for those who go to Europe—founded a religious congregation and twice crossed the ocean to visit America. Many priests offered themselves as missionaries among the emigrants, many generous people among the Catholic laity, working together with the episcopacy and clergy, founded and supported institutions for their benefit, like

those of St. Raphael in Germany and Italy, and more recently have come the excellent missionaries of emigration of Mgr. Cocco.olo.

Lastly, the Holy See, having already, directly and indirectly, organized many provident works, determined in its wisdom to establish the Section of Emigration in the S. Consistorial Congregation.

Among all those who have occupied themselves with this new apostolate not last or least was Don Bosco with his humble Salesians. A few years previously he had founded his Pious Society of St. Francis of Sales, which only possessed seven houses in Italy and France, when he was emboldened to present here in Rome to Pius IX, of happy memory, a group of nine of his missionaries, on the point of starting for Argentine where Italian emigrants were beginning to go in great numbers. The pope was delighted, he paid the little company's fares, he blessed them and gave them God-speed, hoping and praying for this new work of the Ven. Don Bosco the miracle of fruitfulness.

Don Bosco, like the principal founders of great religious orders and congregations, had realized that work in the home land is imperfect if in the missions it is not guided by the principle of the universality of the Church. He began this expansion on the easiest and simplest lines, his missionaries abroad following the example of those at home.

The pope's prayer did not fail. The little seed multiplied and the work grew marvellously.

In Buenos Ayres alone the Salesians have over 5,000 pupils in their numerous colleges and schools; they have eight public churches in their two large parishes with over 200,000 parishioners, nearly all Italians. The first of the parish churches was built by a Salesian architect, and is one of the handsomest modern churches that the city possesses. The second arose close by, in the quarter of "La Boca," where the sects used to hold public and fatal sway, the principal among them being that of the Luciferans. The standard of Lucifer used to be carried in triumph through the streets. To-day such shameful domination has disappeared; the good Genoese who throng the district all go to the sacred temple of the old faith of their fathers.

In the Argentine there are to-day 46 Salesian colleges, with public churches attached, containing over 15,000 pupils.

With youthful ardor the humble children of Don Bosco extended their work from this their first field and founded other similar and flourishing works in Uruguay, Paraguay, Brazil, Chili, Bolivia, Peru, Equador, Colombia, Venezuela, Panama, Costa Rica, San Salvador, Mexico and the United States, wherever emigration from Europe, and particularly from Italy, was turning. It has been a holy invasion, conducted with the illuminated spirit of apostolic zeal, with admirable order, and with an ever growing constancy such as to amaze strangers to the faith who are unable to see in it the vivifying influence of Divine Providence. Don Bosco himself prophesied: It will be said, *A domino factum est istud et est mirabile in oculis nostris.*

In beginning their work in North America the Salesians made a special point of vast parishes for Italian immigrants. It must be borne in mind that if "parish" is a little word it includes in itself an accumulation of works: schools, continuation schools, an oratory for feast days and every day, a theatre, a concert-room, clubs, secretaries, associations for purposes of religion and of Catholic social action, and many similar things. . . .

What a need and what a holy home-longing for religion they feel, these masses of emigrants! There is no more moving ceremony, for instance, than "holy mass on board," when they have left their native shores and a feast day occurs while they are on board the ship. It has been my privilege to see the crowd of our emigrants which filled the ship on which a short time ago I was travelling from Genoa to South America, thronging in the true spirit of devotion and the liveliest faith to assist at the holy sacrifice. Their eyes filled with tears when in the customary sermon I spoke to them of the two great things they loved, their religion and their country.

Then the wonderful spectacle of those crowds of our people disembarking in the great ports of Buenos Ayres, Santos or Rio de Janeiro. It is indeed true that the Governments there exercise a thoughtful and generous hospitality, having at the ports great immigration houses which can and do accommodate without charge for several days new arrivals sometimes to the number of six or seven thousand. But in that first moment of setting

foot on a strange land, what a sense of relief it brings to that huge family of our people to see in their midst the missionary of their own nation! And when in groups they are scattered through city and country, meeting in the churches of their new homes the priest of their country, who speaks their language and understands their needs and hopes, then indeed they do not desert the church, they frequent it even more than they did in the old country, drawn there not only by the even greater feeling of need for the comforts of the faith but also by a sentiment of patriotism.

There is a point that is worth considering here.

In Latin America the program of action that is presented is very different from that in the North. In the United States, where the official language is English, immigrants from the Latin countries of Europe do not make friends so soon. A very high percentage of the immigrants into the United States is of working people who have not had much education even if they are not absolutely illiterate. As they do not easily pick up the language of the country they desert the sacred temple when the officiating priest speaks in the Anglo-Saxon tongue, frequently sinking to indifference in religious matters, even if they are not drawn over by the Protestant sects with complete ruin to their Catholic faith.

In the Latin Republics, on the other hand, from Mexico down to Terra del Fuoco, things are not the same. Spanish or Portuguese is spoken there and the emigrants from our Latin countries find themselves almost at home. The new language is quickly picked up—with some damage to the grammar and desperation to purists perhaps—but all the world there soon becomes *nus labii*. Things being thus easy the work of the Salesians in those republics is not limited to the immigrants alone, it includes the natives of the country, and, indeed, there is no limit to their activity. Their apostolate to the immigrants does not suffer thereby, indeed it gains in fulness and sympathy.

For among the Salesians the note of affection for those who love their country is never wanting. In the many and various institutions there are Salesians compatriots of the immigrants, Italians, Spaniards, Portuguese, French, Germans, English, Irish, Poles; there is no immigrant who cannot find among them a friend from his own country.

(To be Continued.)

## THE VITAL DIFFERENCE BETWEEN ROMANISM AND PROTESTANTISM.

Not long since I heard it stated that prayer was represented by the very first figure of geometry—a straight line—prayer being that which is sent out from the heart in a direct line to God.

And may I use this simple figure to illustrate the essence of *Protestantism*?

It tells the hungry, sin-sick soul that there is welcome and pardon awaiting him at the Throne of Grace, that the sins—the deep, hidden sins of the heart—may here be poured out fearlessly and freely into the great heart of our Father, and *He* tells the weary, burdened soul that salvation has already been provided for such an one, and that he may drink there and then at the fountain of eternal life. All this goes on without the intervention of a single human being. This is *Protestantism*. The very *breath* of *Protestantism* is freedom, civil and religious.

Our straight line to the Throne of Grace will not do for Romanism. It starts from the same place, the sinful heart of man, but it immediately makes a divergence telling him that he must not go directly to God, but that he must make his confession to the priests, who have power to pardon him, and he can have salvation only through these devious ways that are taught by the Church of Rome, salvation being promised only to those who yield absolute obedience to the Church and *through* the Church to the pope.

So we see that the soul of the Romanist is *always* in *bondage*, and what a *picture*—the *spiritual life* of a man in chains and slavery, and the greater the ignorance the more complete the bondage.

Dr. Geo. Matheson says that “the mind’s recognition of its slavery is itself its hope of redemption,” but the teaching of the Church of Rome is all begun at so early an age that there is no reaching out for anything different. The child knows nothing but loyalty to the Church; the man knows nothing more than the child, and what is true of the individual is true of the masses.

So Romanism, we would say, is a synonym representing the spiritual bondage of man, and *Protestantism* spiritual freedom.

J. V. B.



**FORMER PRIESTS.**

A certain Catholic priest in good standing published anonymously a book on former priests, entitled "Sacerdos Vagabundus," or, "The Tramp Priest." This was aimed specially at those bishops in the United States who suspend priests without a hearing or otherwise accord them unjust treatment, and so practically force them to depend at least for a time on the charity of other Catholics.

Shortly before his death, in 1893, Rev. Jos. L. Bihn, Catholic priest, of Tiffin, Ohio, handed me a copy of this book. He told me to keep the same under lock and key, since the bishop would deal harshly with any priest in whose possession it might be found.

If some Protestant or former priest had written that book, he would have been branded as a liar and a defamer of Catholic bishops and priests, but since the author was an officiating Catholic priest who challenged any one to disprove his statements, many priests secretly bought and read his book.

If there were over 2,000 former priests as far back as 1880 in the United States, as this author says, then it can be easily understood why the Knights of Columbus contributed \$50,000 last year toward the education and preparation of young men for the priesthood.

The Official Catholic Directory, which is published yearly, does not mention the names of priests who left their Church, or who were suspended, whether they are living or dead. In order, therefore, to obtain a fair estimate of the number of such former priests during any given period of time, one would have to consult the Catholic Directory for the total number of priests whose names have been dropped from the list of officiating priests and who have not been mentioned as among the dead.

The Catholic Church teaches that former priests irrevocably retain and can validly exercise the power of changing bread and wine into the living body and blood of Christ. It is known that some former priests have abused this power by consecrating all the wine in cellars or all the bread in certain bakeries, etc.

Hence, as the author of the book referred to states, the bishop who treats a priest unjustly and refuses to provide for him after

conferring upon him the power to consecrate, acts like the general who, after training his soldiers and placing arms in their hands, with a stinging insult forces them into the enemy's camp.

Former priests are forbidden to earn a livelihood by entering secular employment or to even accept aid and comfort from



WILLIAM B. FLECK.

Protestants or others. They are told to enter some convent prison or to pine away and die.

According to the laws of our country a former priest can marry and demand the same protection for himself and family as any other citizen.

The Catholic Church, however, does not recognize the marriage of priests if contracted after their ordination, although in the East priests are permitted to live with their wives and children in case they married before ordination.

As long as the priest remains *persona grata* with his bishop his good qualities are extolled and his shortcomings are minimized or covered over with the mantle of Christian charity.

The reverse takes place when a priest leaves the Catholic ministry or is censured by his bishop. All the good such former priest may have done is forgotten, and whatever faults he may have are exaggerated and he is made the scapegoat to bear the sins of others. Such wanton persecution usually results in arousing the fighting blood in such former priests.

In 1879 some monks of the order of Hospitalers of St. John came to this country from Germany and later opened a home for former priests at Niagara Falls, N. Y.

These monks collected large sums of money from Catholics all over the country, who gladly contributed because they believed that at last the right kind of treatment would be given to the many former priests who were wandering about penniless, friendless and homeless.

After thirty-six former priests had been received into the home the bishops decided that such a place brought the matter too prominently before the public, and so ordered the monks to discontinue the harboring of former priests. The monks let the priests go, but retained the money collected for the benefit of those priests.

The late Rev. James A. O'Connor told me that when he had been informed of the failure of the work undertaken by those monks on behalf of former priests he decided to found Christ's Mission, where such former priests might find needful help, comfort and counsel in their endeavor to live down the past and begin life anew.

Several Protestant clergymen and others interested themselves in the work, and many former priests can testify that they have been materially and spiritually helped by Christ's Mission when the world at large turned them the cold shoulder.

The Rev. Mr. O'Connor learned by personal experience what

former priests have to endure and the stereotyped accusations which are usually made against them after leaving the Catholic ministry. He knew that the lips of these former priests had been sealed in the confessional and that they suffered such cowardly attacks in silence rather than betray the confidences of their former penitents or besmirch their tongues by making counter assaults on the character of some priests still in the ministry.

Many former priests enter Protestant churches where they find a safe refuge and soon gain new friends to replace those they lost. Others turn to secular employment as a means to earn a livelihood. The great majority, however, wander about, depending on poor Catholics for their support until they die.

A Catholic priest of New York City informed me the other day that if I would separate from my Protestant wife and our three children and return to Ohio, where I officiated as a Catholic priest about two years after my ordination on July 2, 1893, he would arrange that my family be provided for by the Catholic Church. Of course, they would have to turn Catholic.

This shows how opposed good Catholics are to seeing a former priest live with his legally wedded wife, or to be engaged in secular employment, and what expense they are willing to incur to separate him from such environments.

I will leave it to the readers of *THE CONVERTED CATHOLIC* to draw their own conclusions from the above incident.

For myself I prefer to remain with my family instead of shirking my responsibilities as husband and parent by accepting this priest's offer of support, and to continue to exercise the liberty of conscience guaranteed to all citizens by our Constitution.

Although it is painful to have to lose the love and sympathy of many friends and relatives because of some changed religious convictions, I am happy to state that I have met so many Protestants of noble character that I love their companionship here and shall feel honored to be with them forever in the hereafter.

During the past fourteen years I have had much for which to thank Christ's Mission and its supporters, and I have full confidence that in this hour of trial, brought on by my inability to secure employment for over six months in the past twelve months,

some friends will make it possible for the Mission to again extend relief until I can secure work. Personally I would prefer to suffer all in patience and silence, but I consider it a duty, under the circumstances, to my wife and children to state our need.

On May 29, 1914, this same priest above referred to called at our home and offered us money which he said he had brought with him for the purpose of supplying our needs, of which he had heard in an indirect way. Recalling what the priest had told me previously, as above stated, we declined to accept the proffered cash, although we were in dire want at the time.

This priest privately informed my wife that he would call to see her when he could speak to her alone. So on June 3, 1914, he paid my wife a visit while I was away. He told her, among many other things, that he would provide for her and our three children in case they would leave me. He also said that it would only be a matter of time when I would return to the Catholic ministry.

For the information of all concerned, I take this occasion to publicly state that I shall never again officiate as a Roman Catholic priest and that no money or other consideration can induce me to do so. I make this statement advisedly, so that those who have been and still are endeavoring to separate my Protestant wife and children from me may be duly advised of my position and take notice that I shall tolerate no further interference in my domestic affairs. I stand on my rights as an American citizen.

I am no more a subject of the pope and the Roman Catholic Church to-day than any duly naturalized citizen of our free country can be said to be a subject of his former ruler and country.

WM. B. FLECK.

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"I will always like the magazine, which I trust will grow and become widely circulated into the dark avenues of ecclesiastical ignorance. Wishing you every success, and to continue the magazine as previously, I am, etc."—Subscriber.

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"It seems to me that THE CONVERTED CATHOLIC is getting better from month to month, keeping us posted in those things that every intelligent person ought to know regarding Romish intolerance and her desire to bring this country to her feet if possible."—A Clergyman, Londonderry, Ireland.

**THE FLAG OF ULSTER.**

*The flag that was carried before King William III at the Battle of the Boyne is with us yet.*

Up with the flag, all torn and stained,  
Faded, unlovely to behold.  
It stands for all that we have gained;  
Oh, more than gems and cloth of gold!  
The hands that bore it once are dust  
Long years ago beneath the sod;  
The spirit lives in us, we trust,  
Strong as the day it came from God.

Up with the flag; it never knew  
Shame of surrender or defeat.  
What time its pristine glory flew  
It heard the rush of 'Prentice feet,  
Thrilling through every crimson thread;  
It heard the gates clang to and close,  
And saw in light of sunset red  
Rank upon rank of angry foes.

It saw the Boyne flow sullen red  
Through meadows sick with slaughtered men;  
It saw King James' host, that fled,  
Chased out of Ulster's sight and ken.  
Oh, stained with blood and wet with tears,  
It saw brave men, with failing breath,  
Make history for all coming years—  
Wring victory from reluctant death.

Up with the flag; but at its side  
The flag of Union we have set.  
With bitter scorn let foes deride;  
The Union Jack is with us yet.  
Not ours the fault that drives us forth,  
But ours the will to go unchained;  
And in our stronghold of the North  
The world shall see our rights maintained.

Up with the flag, that we may feel  
 All that it means to us to-day;  
 Then let us all in spirit kneel  
 Low in the dust, and humbly pray:  
 "O God of Battles, arm once more  
 Thy children for a righteous cause,  
 To bear the cross our fathers bore!  
 Uphold our rights, obey Thy laws.

"This for our part. The outcome lies  
 Deep in the hollow of Thy hand,  
 Safe hidden from all mortal eyes,  
 Thou wilt forgive, and understand.  
 We stake our faith, our lives, our all  
 Upon the issue of the game;  
 Hear us, O Father, when we call,  
 For the flag's sake, upon Thy name!"

AN ULSTER WOMAN IN AUSTRALIA

Brisbane, January, 1914.

(M. Overend Wilson).

—The Belfast Weekly News.

### CHRIST'S MISSION

Christ's Mission is not merely a house on Fifty-seventh Street in New York where a few people assemble on Sunday afternoons to hear a discourse upon the errors of Romanism. The services held in our chapel constitute an important branch of the work, and the sermons preached by Bishop Ferrando are most able and instructive. But this is only one part of the work and a very small part of it.

Christ's Mission is constituted of the workers, widely separated in their residence, half the earth lying between some of them, unknown to each other, most of them, who are united in one body in the conduct of this work of the Lord, in their contributions to its support. These fellow-laborers live in Alaska, Brazil, Australia, England, California, Canada, Ireland, in fact on every continent and in almost every country and in all the States of our Union. Whether they contribute fifty cents or fifty dollars, they constitute a part of the working force of Christ's



Mission. The Director, the Secretary, the Trustees are their agents, to hold and administer their gifts and their property, under Divine guidance. And the officers of Christ's Mission exercise the best ability that is given them to make the money as far reaching as possible in the working of the greatest amount of good that may be wrought. They expect every dollar invested to bring its interest in future missionary work.

Many former priests apply to the Mission for help. Funds are never sufficient to aid all of them. Those, therefore, who give the greatest promise of future usefulness in missionary labors for the salvation of precious souls are chosen for our first care, for in their future missionary labors we expect to find the interest on the investments of our supporters and co-laborers; and who can tell what that interest may be—perhaps a hundredfold, perhaps a thousandfold?

We publish in this number of our magazine an interesting article by Mr. William B. Fleck, a former priest in present misfortune. Mr. Fleck is but one of many who seek our help. But our help must be limited by the contributions that come. As Mr. Fleck states, he has already received, in former years and recently, the aid of Christ's Mission. But he now needs further assistance which we are unable to supply for want of sufficient funds. This should make its strong appeal to our friends, to fill up our treasury.

During twelve months past we have given a large amount of financial help to a dozen former priests, and have been compelled to turn away many others. Of those whom we have helped, some have gone their ways, some to other cities, some to business, some to missionary work. We are now regularly helping six former priests. Two of them are engaged in missionary work in New York, while pursuing their studies for admission to the Protestant ministry. Another, whose knowledge of English is too limited to admit him to a school, is studying under our support and direction, with another former priest, a pastor in this city, himself a graduate of Christ's Mission. Two others are in Bible Training Schools preparing for the ministry. John Hady, whom we brought from Syria last Summer, has acquired a knowledge of English more rapidly than any man we have

known, and is now in Mt. Hermon School under our care and support, preparing himself for the life and work of a missionary in his own country. We are expecting large returns upon the investment made in John Hadj, to the glory of his Lord and Saviour and ours. Other men have had temporary and passing help. But, dear friends, we have gone beyond our means. We find ourselves carrying a deficit. The greatness of the work appeals to our ambition and we sometimes overreach ourselves in our zeal. But the Lord has never failed us. We have gone beyond our means before now and the Lord has been true to His own and has sent timely help. We are sure He will do so again and that our friends will be His agents. We need a large sum to meet outstanding bills and current expenses during the Summer. Two thousand dollars, in addition to our customary receipts, would not only send a bright stream of sunshine into the hearts of the officers of Christ's Mission but would gladden the hearts of the good men needing our help.

During the Summer the Rev. Dr. Collins remains at Christ's Mission, while Bishop Ferrando is making his annual visit to his missions in Porto Rico. The services in the chapel are continued on Sundays at 3.30 p. m., until the end of June. The office is never closed. These warm days bring visits of our friends from afar. Within a week one of our friends from London and another from Peru have visited the Mission. On Sunday, June 7th, Mr. Edward C. Austin, of the Evangelical Union of South America, who came from Cuzco, Peru, spoke at our afternoon service.

This month we sent between 1,200 and 1,300 letters to our subscribers who are in arrears of payment. They need the magazine and we need the money. We hope they will all make prompt response and add a contribution for the missionary work. Here and there clerks may have made an error. Our friends will overlook that. We correct all errors gladly, and if there be a doubt we always give you the benefit of the doubt when you bring the matter to our attention. Read our special offer on the inside front cover.

W. RUSSELL COLLINS.

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"I am delighted with the magazine. Everything it contains is true and good."—Subscriber.

**PATRIOTIC SERVICES.**

We give our hearty endorsement to the following suggestion made by the Guardians of Liberty. Such a service as is here proposed will be held at Christ's Mission at 3.30 p. m., on Sunday, June 28th, when the Rev. Dr. Collins will preach.—Ed.

A suggestion has been made by Freedom Court No. 3, Guardians of Liberty, of Norfolk, Va., that one Sunday of each year be set apart as a patriotic day for the purpose of holding patriotic services that will emphasize the fundamental principles upon which this country is founded and explain the meaning of separation of State and Church, freedom of conscience, freedom of speech, etc.

They believe that, if all true and patriotic Americans were to meet on such a day, preferably the Sunday just preceding Independence Day (July 4th) to renew their allegiance to their country and to their flag, and to hear a sermon dealing with the question of civic and religious liberty, the patriotic feeling in our country would receive a new impetus and at the same time those who are endeavoring to subvert the Government of the United States in the interest of politico-ecclesiasticism would first be checked and finally completely routed.

Will you in, behalf of the patriotic cause, invite all evangelical ministers in the United States to preach a patriotic sermon and hold patriotic services on Sunday, June 28th, of this year and every year hereafter?

Yours for true Americanism,

PERCY D. BROWN, Secretary,  
National Court, Guardians of Liberty.

**FORM OF BEQUEST**

*I give, devise and bequeath to Christ's Mission, New York, a corporation organized and existing under and pursuant to the Religious Corporations Law of the State of New York, and now located at No. 331 West 57th Street, in the city, county and State of New York*

(Specify Here the Property)

*to be applied to the uses and purposes of the said Mission, in such manner as the Board of Trustees thereof shall, in their discretion, determine.*

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"I think this is the twenty-seventh annual subscription to the "C. C." for me. It is not for what I get out of it—though it has much improved—but for the cause it advocates."—A Business Man.